TOWN & COUNTRY CHURCH

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No. 62
May, 1950

Cooperative Work By Six Churches

P. G. COSBY, III

• In our community we have recently enjoyed a growing experience in interchurch cooperation and fellowship. While there is nothing spectacular in connection with what has been done, the experience has been so worth-while and so deeply satisfying that we feel other churches may receive inspiration from our story.

For a number of years there were held two services each year—Good Friday evening and Thanksgiving morning—in which six congregations (Baptist, Methodist, and Presbyterian) of the Glen Allen-Laurel area of Henrico County, Virginia, participated. The ministers of these churches met together twice a year to plan these services.

Ministers With Vision

About three years ago there happened to come to several of these churches young ministers with a real vision of the magnitude of the church's task and an insight into the need for far greater cooperation and over-all planning among the churches of our community. It was decided that meetings of the six ministers would be held monthly without fail, with the exception of one month in the summer.

First we dedicated ourselves to strengthening those values which we already had: building our community spirit and willingness to work together unselfishly, and strengthening the two community services which had already proved successful. We sought for more worth-while publicity and greater efficiency of organization. Next we sought to think through a number of activities and projects which we felt would help to meet some of the needs of the community. Some of these we knew could not be handled for some time; some of them we hoped to activate as soon as possible.

Special Services

The first new project was a New Year's Eve watch-night party and service. Young people and young adults come at 8:30 on New Year's Eve for games and refreshments. Then usually about 10 o'clock a good religious film is presented. At 11:00 the watch-night sacred service is held, with worship led by the young people. However, all persons of the community are invited from 10 o'clock on. This has become an annual affair and has proved so successful that it can be held only in the larger of our churches.

An Easter community sunrise service has proved to be another most satisfying undertaking. This is held overlooking a lake and is the most largely attended of all our joint services.

Family Week

Another major project is our Home and Family Week Institute and Conference. This was held for the first time in 1949. Persons of all ages were invited. There was a devotional each evening—the conference was set up for three nights of the week—followed by classes and discussion groups for young people, young married couples, more mature home-makers, and older people, with qualified outside leaders for each of these four groups. While we felt there was not the same heartening response to this activity that we had experienced with other projects, all of the leaders believed it was worth-while, and we are seeking to strengthen this conference in 1950 by better planning and particularly by having a dynamic speaker to precede the study periods each night. In this we are fortunate in having secured W. T. Thompson of Union Seminary in Richmond, well-known speaker and counselor in the area of home and family life.

In connection with Family Week, we also developed a very carefully-prepared statement giving information and also our common convictions about the meaning and significance of marriage and the home. This statement was planned particularly for young couples contemplating marriage. It was distributed to

the membership of all the churches and copies are on hand for engaged couples. It is hoped that the statement will be of some influence in leading young couples to see the minister some time before the wedding is planned, in order that there may be ample time for preparation and counseling.

Another worth-while undertaking has been a pulpit exchange among the various ministers. This takes place three Sunday mornings a year. A regular schedule of rotation is prepared, giving each minister an opportunity to preach in each of the other churches.

Working Together

While there are many unmet needs before us and much which should be done which has as yet not even been planned, we do feel that our efforts have been attended with real blessing in that a number of wholesome, spiritually stimulating and community-strengthening activities have been entered into successfully in the relatively brief period of two or three years. We have found that generally the laity follow with enthusiasm when their ministers try to lead the way toward mutual understanding and working together in love and deep fellowship. In our community, at least for some time, we have never been aware of rivalries, petty jealousies, and bitter competition among churches which we know are present even in sections not too far away.

During 1950 we are exploring possibilities of interracial understanding and fellowship with possibly some specific project during Brotherhood Week. To this end also we expect to invite the ministers of nearby Negro churches to meet with the ministers of our association from time to time.

We have also mentioned from time to time the possibility of group advertising in the local newspapers (Richmond) on a community basis. If this is done, it would cut directly across the pattern of church advertising by denominations, which seems to be the usual one for this area.

In addition to what has been mentioned, we ministers have found a most helpful and stimulating fellowship in discussions and planning sessions during our meetings and also in working together to lift the level of our community life toward more Christian goals.

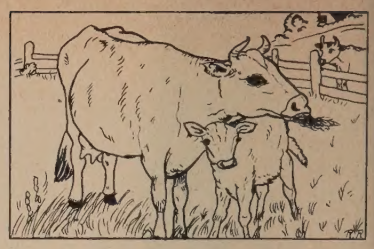
Farmers Home Administration Insures Private Loans On Farm Mortgages

• In October 1946 an amendment to the Bankhead-Jones Farm Tenant Act became effective under which the Government completely insures loans by private lenders for the purchase of family-type farms. This fully protects the lender from loss of either principal or interest.

The borrower must make a ten per cent down payment from his own funds, thus the loan which is insured or guaranteed does not exceed ninety per cent of the value of the farm as improved. All farms are appraised by employees of the Farmers Home Administration. Long-time average prices for farm commodities are used in these appraisals and average yields of crops are also used.

County committees composed of three local persons, at least two of whom are farmers, pass upon the adequacy and price of farms purchased and upon the eligibility of applicants. The Government, therefore, takes every reasonable precaution to safeguard both itself and the borrower against loss resulting from the insurance of unsound loans.

Under the insured mortgage provision of the Bankhead-Jones Farm Tenant Act, as amended, the lender receives three per cent interest. Payments are amortized at a rate which liquidates the principal in a forty-year period as well as paying interest charges. Average annual payments of approximately $5.00 on each hundred dollars borrowed accomplishes the amortization and also pays the necessary insurance charge. Loans must be refinanced whenever the borrower achieves sufficient equity to enable him to obtain satisfactory credit without the benefit of insurance.



In addition to processing and closing the loan, the Farmers Home Administration makes annual collections of principal and interest and remits to the lender. If any borrower fails to pay the installments due, such installments are paid promptly by the Farmers Home Administration from the mortgage insurance fund. Thus, servicing costs by the lender are reduced to a negligible amount, being limited to the maintenance of whatever records the lender chooses to establish.

The mortgages are negotiable. Their marketability is enhanced by the fact that the Farmers Home Administration will purchase them at the end of seven years if the lender so desires.

There is a keen interest among church groups in this insured mortgage program, primarily from the standpoint of its relation to the problem of assisting worthy young church members in becoming established on farms in their home communities. A very important matter from the standpoint of the respective church denominations is that this form of aid can be rendered to worthy young couples without the necessity of setting up any special administrative machinery or incurring overhead costs.

Your Harvest Festival

• The Committee on Town and Country will again have available by August 15th its annual Order of Service for a Harvest Festival. Single copies will be 5 cents each, postpaid. Rates will be quoted on quantities. The order of service will be so arranged that it will be ready for use by a congregation.

The Pastor: Public Relations Agent

FLORENCE SCHLEICHER TEED

Do you recall the old saying that an efficient housewife "is the neck that makes the head move"? In a larger way a pastor is the guiding light in directing the maintenance of the physical structure of the church as well as in the shepherding of his flock and the fostering of a good community's esprit de corps.

Stewardship and Contentment

For the pastor who seeks to be a "guiding light" a definite sincerity of purpose is imperative, and this purpose will express itself in as deep a conscientious concern for the needs of the House of God and the people who congregate in it as for the salary to be received for the work done.

Let us be specific. One Saturday toward the close of the late war a pastor suddenly decided to use his rapidly disintegrating marital relation as a springboard for enlisting as a Chaplain in the U.S. Army. The next day we conducted the worship service in the rural church which had been his assignment and responsibility for two years.

What impressed us as we arrived in the rain? The small congregation? No, not that, but these: the high weeds; the weak steps; the absence of a knob on the front door of the church; a serious leak in the roof over the foyer; the cobwebs over a defunct clock; the dirty windows; the dust on pews, pulpit, and altar; and the lack of sufficient hymnals for even thirty parishioners. We'll spare the reader the description of the condition in which we found the manse!

Was not John Wesley right when he said, "Cleanliness is next to godliness"? Surely, shiftlessness, indifference, and neglect are not indices of sincerity of purpose on the part of any pastor.

We are not unaware of the fact that often the church property itself may be well cared for but the yard of the parsonage wretched with unmown grass and untrimmed shrubbery. These omissions are eloquent reminders to the public that the occupants are not good stewards of property. While walking through our rose garden one day a bishop remarked, "This gardening is such a waste of time." Last year we had a new sundial engraved with these words from the book of Genesis: "And the Lord God planted a garden eastward in Eden."

This sincerity of purpose gives evidence of care and is also demonstrated by contentment. Over half the pastors in one particular district asked to be moved one year in order to obtain higher salaries. While we all agree that higher salaries are needed, the impact on the public which results from emphasis upon the material is not healthy.

One way in which ministers can evidence their concern and contentment is by earlier rising. Most of the folks who support us are obliged to be "up and at it" right early, and if we really believe that the Lord's business demandeth haste let us prove it by being on the job when our deacons and stewards walk by our parsonages en route to work. If we do this we will soon discover we will have improved both our personal and public relations.

Sympathetic Understanding

Sympathy of mien is difficult to achieve and still more difficult to express. It is a quality of mind and heart one cannot turn on and off at will. It must abide within us. Sympathy is sincerity's twin. There is a pseudo-sympathy that is as shallow as a last year's Easter egg. One may not be eloquent, but to be a good minister of Jesus Christ one should possess a sympathetic understanding.

How do we go about it? To sympathize or suffer with another we must allow plenty of time to be good listeners. The cry of many is, "Lend me your ears." If we ministers do not take the time to listen to pent-up emotions, embitterments, resentments, some psychiatrist may have to do more than merely listen; he may have to deal with a life blacked out in one way or another. An emotional catharsis resulting from one of these soliloquy-like interviews often is remedy enough in itself. However, wise counsel on the part of the minister will usually guide the future steps of the client aright. A recent article in *The Christian Advocate* by Raimundo de Ovies confirms our own comments and observations.

East Corinth, Vermont

David W. Corson from A. Devaney, N. Y.

Spirituality of Heart

It may seem unnecessary to stress the need of spiritual living on the part of ministers but echoes all down the line are like this, "We wish our minister and his wife were less social and more spiritual." I suspect we have all compromised. We have tried so desperately to be agreeable that we have broken our spiritual spines. Often we have been more clever than Christian and as a result "none are added unto the church."

In this field of public relations, we must not forget that a minister's conversation betrays him. It is not exceptional to ride to conferences and hear no references to the deeper things of the spirit. Laymen expect to hear them. May our hearts and minds be so stimulated and warmed that we in turn may warm others and assure them of our sincere concern, sympathetic mien, and spiritual depth.

Visual Aids

• In a recent issue of the *International Journal of Religious Education,* Chicago, Ill., Edward W. Gebhard tells about "A Village Program of Visual Aids" which was projected by the Ministerial Association of Litchfield, Minn., where the author of the article formerly held a pastorate.

For three years the program has been in operation with great popularity, but we'll let the author tell you how it was done:

"A committee of two ministers and three laymen was selected by the group to investigate the possibilities of a Sunday evening religious film program. The committee scheduled the community building for the fourth Sunday evening of each month; it hired a skilled operator; and after studying the available religious film resources, it worked out a suggested program of religious motion pictures.

"The ministers of the church rotated in leading the worship service which always preceded the showing of the film. This worship service included a reading of the Scripture passage upon which the picture was based and a brief preparatory statement of the purpose of the picture. The choirs of the churches took their turns in furnishing special music for the union service.

"The program was financed by means of free-will offerings taken at the close of each service. The venture was more than self-supporting. The Ministerial Association received the offerings, paid the expenses (film and projector rental and the operator's fee) and kept the balance to finance other community-wide church gatherings."

In-Service Training

• Reports show that 96 ministers were enrolled at the Emory University summer school for town and Country ministers in 1949; 23 were enrolled at the Gammon Seminary summer institute.

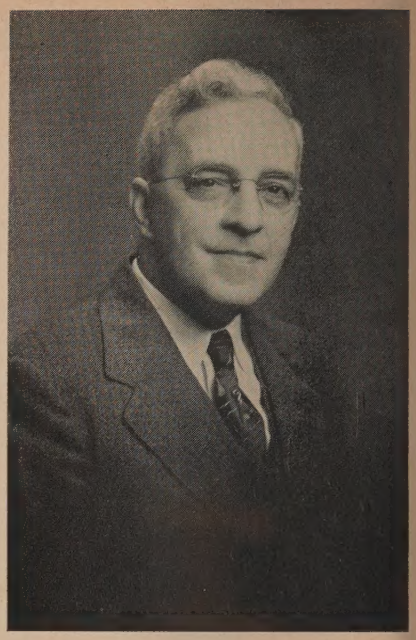
Since the schools were held at the same time, it was possible to use in some cases the same instructors and resource persons. Special events included a joint meeting of the two schools for a discussion of common problems faced by white and Negro ministers in the south. One of the high points in the Candler institute at Emory University was an all-day field trip to observe a soil conservation project.

Kagawa's Activities

• Toyohiko Kagawa has written to the International Cooperative Alliance a letter about the Consumer Cooperative League of Japan, of which he is president.

After World War II, the Japanese cooperative movement was reconstituted. There are over 2,000 consumer cooperatives, rural and urban, and they are found in every prefecture. The Consumer Cooperative League was formed in November, 1945.

Kagawa reports, however, that credit cooperatives, in which he was much interested in pre-war days, are still prohibited, that most local cooperatives do only meager trading. They are prohibited from dealing in staple foods.



Claude Snyder Named Chairman

• Claude J. Snyder, newly appointed Chairman of the Committee on Town and Country, has been a leader in town and country church work for more than twenty years for the Evangelical and Reformed Church.

Born in York County, Pennsylvania, Dr. Snyder was the son of a rural pastor. He attended local schools and later was graduated from Heidelberg College, Tiffin, Ohio. He received his theological training at Central Theological Seminary, since merged with Eden Theological Seminary.

As a pastor Dr. Snyder has served country and village churches in Nebraska, Indiana and Ohio. At present he is secretary of the Town and Country Department of the Board of National Missions, Evangelical and Reformed Church, with headquarters in St. Louis, Missouri.

New Mown

When the new-mown hay
Enveloped the day,
One was carried away
From an earth-born way.

Then the spirit could soar
To a haven shore,
And the heart that was sore
Gained the peace of yore.

—*Rusticus*

Town & Country Church

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Ecumenicity in a Village

CHARLES H. GILBERT*

• Ours is a miniature World Council of Churches. Our Federated Church has been a practical, functioning concern for twenty years. Names on our rolls indicate Polish, French, German and Armenian ancestries. Our culture is a blending of old New England settlers and new industrial workers, an active college dean, the head of an art department, a former Hollywood star and operatic singer, some excellent potato growers, competent dairymen, a florist, a school principal and teachers and just plain people. Our participating denominations are two: Congregational and Methodist. Our town has also a non-participating fundamentalist group and also a Roman Catholic group.

Denominational Tag

This is written with full knowledge of paragraph 276 of the Methodist *Discipline:* "An effective denominational church serving every rural community is our primary objective. Federated and union churches have afforded expedient temporary service as acceptable alternatives in some fields but should obtain denominational entity as soon as possible. Mutual exchange, denominational withdrawal, and affiliated membership are among the methods found helpful."

If denominational boards could just play checkers with church members, there is a town to the north of us with a small Methodist and a small Congregational society. They are linked together in an "Association" instead of a federation like ours. Half the year they all go to one end of the village to church; the other half the year they go to the other. The denominational boards could just do some swapping and come out with "denominational entity" in each of our towns. Just close up Methodism in the northern town, and the Congregationalists in ours.

Just like that! Only neither Methodists nor Congregationalists are checkers. The very loyalties that make good church members make people too deeply rooted to shift readily from one denomination to another. Why try to take away their denominational tag? Let them work together.

United Action

So here we are classified, I hope, as one of the "acceptable alternatives in some fields." We are not even trying to attain "denominational entity." We work together arm in arm, partake of the same elements, baptize at the same altar. We pray the same prayers, study together in the same Sunday school classes. At the annual Fourth Quarterly Conference of the Methodist Society recently the Congregational women took it on themselves to serve the covered dish supper to the Methodists so the Methodist women could attend the business meeting. When the annual meeting of the Congregational society came along it was a joyous thing to see the Methodist women taking full charge of the dining room.

The Methodist people are perfectly happy in the former Congregational building. I say former, because when the Methodist edifice burned twenty years ago the Congregational people invited the Methodists to use their house of worship. The result was that when the Methodists collected their insurance it happened to be the same amount the Congregational church building and grounds was appraised at. So the Methodists put their money into a federation with the Congregationalists and now it is federated property.

The two societies agreed that the minister should live in the Methodist parsonage and the federation take care of the upkeep. The Congregational parsonage remains the property of the Congregational society and the Methodists have nothing to do with it. Neither Methodists nor Congregationalists have their tongues in their cheeks over this federation. They want it to work, and it is working.

* Charles H. Gilbert is pastor of the Federated Congregational-Methodist Church at Maine, N. Y.

Changes Are Not Made Overnight

Not that all the machinery of operation is perfect. It seems to me some more simple arrangement could be effected. When money is needed for some special project I have to stop and think which treasury to approach: the Methodist church treasury, or trustee treasury, or the Congregational church treasury, or the Federated Council treasury which handles the Improvement and Current Expense funds. But changes are not made overnight. If anyone thinks twenty years of working together as a federation is a temporary expedient, let him try to change something from the way it was set up at the time of federating. "We have always done it this way!"

Ecumenicity

I have come to know and work with some of the finest Christians this side of heaven. These saints have delightfully human qualities with a certain touch of heaven in them. Some are Methodists and some are Congregationalists; both belong to "my" church.

One big advantage of this arrangement is that no one dares get mad enough at the Methodists to quit and join the Congregationalists.

One of the finest young men in college is a Congregationalist. He's just the kind we Methodist ministers are on the watch for to lead into the ministry. And this young man did change his course from pre-medical to pre-theological. I was aware that there must be certain procedures he should go through. I almost itched to get him licensed as a local preacher in the Methodist church and introduce him to our Annual Conference! But I'm really trying to be fair to both sides of this federation and so I learned what had to be done, introduced this young man to our Credentials Committee, and subsequently had the pleasure of taking him to the Association and introducing him there to be "placed in the care of the Association."

It was a great day when that happened. I suggested to our Congregational people that they elect his mother a delegate to that Association. So in my car that day was this boy and his mother. Some day he will go to theological seminary, will apply for licensure and eventually there will be a Congregational minister born and reared in the Congregational fold of a Federated Church, who took his first step under the direction of a Methodist pastor.

—Reprinted from *Advance*

Home Missions Congress Recommendations

• The Home Missions Congress, meeting in Columbus, O., January 24-27, adopted a series of significant resolutions on "the rural home mission task" which we print in part. Among the different aspects considered were:

"1. The contributions constantly being made by the rural churches . . . to the church at large . . .

"2. The effect of 'the high mobility of the population.'

"3. Rural church life is increasingly centered in villages and towns.

"4. The changes caused by the rapid increase in the rural, nonfarm population.

"5. The typical church program is meager. . . .

"6. There are too many small churches for effective service, and there is urgent need for creative adjustments which will bring about a better distribution of churches.

"7. The rural churches work with a limited theory of parish work which has not met community needs."

Training

"*Seminaries* should provide a basic course for all students on social organizations of the community and on church administration for both urban and rural work.

"Seminaries should so arrange offerings as to give opportunity for a period of 'interneship' preceding the senior year of study.

"The *national boards of home missions* should take steps to establish a complete in-service training program—on all educational levels—as may be needed denominationally and interdenominationally. . . ."

Lay Participation

"We recommend recruiting lay leadership on a wide scale by local churches, and formal installation of laymen in their offices. The best possible training should be made available to laymen now serving temporarily as pastors in the local churches. There should be regular and full consultation between minister and lay leaders in the congregation. There should be a spread of responsibility by rotation of offices." Lay participation is also needed on comity committees dealing with interchurch relations.

Salaries

Since adequate salaries for rural pastors will help to raise ministerial standards the Congress recommended "an intensified stewardship educational program in every local church," more adequate recognition by local churches and denominational leaders of the importance of the problem and greater effort to find a solution, and "more aggressive" action by denominational leaders "in setting salary standards . . . and in seeking their adoption by the local church."

"We recognize that . . . the organization of church life on a community or interdenominational basis with the elimination of useless competition among churches, will help to secure a more adequate salary."

Where denominational assistance is necessary there should be "wise counsel and carefully considered financial grants."

Economic and Social Aspects

"We recommend that every rural church have a 'land and home' committee to note farms for sale or openings that exist for small businesses, and encourage the purchase of these farms and businesses by young families in the community.

"We recommend that funds for the Farmers Home Administration be greatly increased for loans to tenants wishing to become owners. . . . We recommend that the benefits of minimum wage legislation and Old Age and Survivors' Insurance be extended to all farm labor. . . . We recommend that church members

evelop father-and-son agreements or the purpose of keeping farms in he hands of families. We recommend that denominational agencies tudy the possibility of making available funds for loans to encourage arm ownership. We recommend hat a written, long-term profit-sharing lease be used in agriculture."

Rural-Urban Problems

"Urban churches should assist the rural churches by providing financial resources for home missions to strengthen the rural church; by encouraging members who move out of the city into the 'fringe' areas surrounding cities to affiliate with churches in communities where the people live. In the 'fringe' area . . . the church should be denominationally related but inclusive enough in its fellowship so as to minister to people with differing backgrounds."

Programs

"Pastors should be adequately prepared for religious education in the rural church. Field work for seminary students should be provided in rural religious education." There is need for home study, leadership training, and camps. In the preparation of curricula the needs of small churches should be considered.

"The main function of women's organizations is to undergird the total program of the church. Town and country church women should become more active in adapting and carrying out women's work programs of study and action. Women's organizations should be kept active in pastorless churches. Town and country church women should know their own community as a basis for effective work."

Youth should be represented on all the official boards of the churches, "so that they may have a fuller share in the total program of the church."

"The rural church should know the other agencies at work in the community. The church should assist in the correlation of community agencies for exchange of experience, for community study, formulation of policy, etc. The church should give direction to creative moral forces through community agencies."

How Shall Our Resources Be Saved?

SHIRLEY E. GREENE

• The natural resources program has become a big, a dramatic and an expensive part of federal activity. It is also a confused and controversial field. Some would drastically limit the government's activities in the field of electric power. Some would like to reduce the power or alter the policies of the Forest Service, the Grazing Service, the Bureau of Reclamation.

Some oppose the T.V.A. practice of building their own dams instead of contracting everything. No responsible persons or groups imagine that the federal government could or should entirely step out. The questions at issue are: How much? and By what means?

The Live Alternatives

Positions being seriously advocated include the following:

The River Valley Authority—The prototype is the T.V.A. It is a government corporation; created by act of Congress; authorized to conduct a multiple purpose resource development program for a total watershed; headquarters in the region; financed by annual appropriations with prospect of recovering large percentages of the investment from earnings; required to avoid political considerations in appointments; required to cooperate with state and other federal agencies; permitted to do its own construction rather than contract it; permitted to transmit and sell power.

From various sources have come proposals for similar "authorities" or "administrations" on the Missouri, Columbia, Connecticut, Arkansas, and Central Valley of California. Most serious promotion currently is toward a Missouri Valley Authority and a Columbia Valley Administration.

Principal functions to be delegated to the proposed authorities are flood control, irrigation, navigation, electric power generation, soil and forest conservation, municipal and industrial water supply, wild life conservation and recreation.

Basin Inter-Agency Cooperation—The prototype is the Pick-Sloan Plan in the Missouri Valley and the Missouri Basin Inter-Agency Committee. This plan developed when the Bureau of Reclamation irrigation works on the upper Missouri met and came into conflict with the Army Engineers navigation and flood control works on the lower river. The Pick Plan of the Engineers and the Sloan Plan of the Bureau were submitted to Congress in close succession in 1943. Congress turned them back and demanded a harmonized plan. M.V.A. agitation was threatening. Hastily the agencies got together and submitted the Pick-Sloan Plan in 1944. It was given Congressional authorization in the Flood Control Act of 1944.

Under the Plan, each agency works away separately at its part as appropriations are available. The Missouri Basin Inter-Agency Committee brings together representatives of the two, plus Department of Agriculture, Fish and Wild Life Service, The Federal Power Commission, the U. S. Public Health Service, and the Valley states in monthly meetings. The Committee is supposed to coordinate the activities of the agencies. It has no power. By agreement no controversial issues are raised. Actual lines of authority are from the regional offices of each agency to the Washington office of that agency.

The Columbia Valley is being handled in much the same way by Bureau and Engineers. It has also a Basin Inter-Agency Committee for consultation but without power. Here is added the Bonneville Power Administration which markets the power from both Bonneville Dam (Engineers construction) and Grand Coulee Dam (Bureau construction). Recently a Newell-Weaver Plan has been published. This is the "Pick-Sloan Plan for the Columbia."

New Dept. of Natural Resources—The Task Force on Natural Resources of the Hoover Commission made a proposal. They would abol-

ish the Department of Interior and bring all natural resource functions, both water and land, into a new Department of Natural Resources. It would include a consolidated Water Development Service (as in 3); a consolidated Forest and Range Service; a Fisheries Service; and a Wild Life Service.

The Water Development Service and the Forest and Range Service would be largely decentralized on a regional basis by river basins "where practicable." T.V.A. would be retained in its present form as a noble and unfinished experiment. Further regional "authorities" are opposed, but a warning is sounded. Unless better coordination is achieved on a departmental basis "it will in all probability be necessary to establish regional authorities."

National Resources Corporation—In a recent pamphlet published and endorsed by the Public Affairs Institute, Stephen Rauschenbusch proposes a National Resources Corporation. This would be essentially a government credit agency somewhat on the order of the Reconstruction Finance Corporation. It would have the power to raise funds by issuance of bonds up to thirteen billion dollars at any one time. It would lend to responsible entrepreneurs for the financing of conservation projects approved to it by the Forest Service, the Soil Conservation Service and other such agencies. Loans would be made by N.R.C. only where the projects were such that private banks were unable or unwilling to make the necessary loans.

The Moral Issues are Our Concern

Here are several possible approaches, obviously not all mutually exclusive. On the surface the issues here seem to be in the field of administrative efficiency. What then, is the concern of the Christian? I suggest the following as a partial list of the ethical and spiritual issues at stake in the conflict.

1. *Honesty in government and in propaganda.* Charges and countercharges are hurled about by friends and opponents of each plan. The Christian church has a concern for truth in public statement and for honesty in public affairs. What are the facts?

2. *Efficiency and economy in government.* Wasteful programs in this field as in any other are ultimately unjustified burdens on the taxpayer and inimical to the general welfare.

3. *Centralization vs. decentralization of government.* Is the Valley Authority a super-state as its enemies say, or a splendid illustration of administrative decentralization from Washington to the region as its friends insist? As Christians what is our view of the increasing role of government in resource development?

4. *Stewardship of natural resources.* If the "earth is the Lord's" the Christian will seek and support the resources program which will most effectively develop and conserve its resources. To favor conservation in the abstract is futile unless we are willing to support effective mechanisms of conservation.

5. *Justice to the people and the general welfare.* What is the significance of the persistent opposition to valley authorities on the part of private utilities, railroads, contractors and similar special interests? To what extent do government agencies themselves develop "vested interests" in resource development programs to the detriment of the general welfare?

6. *The abundant life for people.* By which plan or combination of plans can the great natural resources of our nation be so developed, controlled, conserved and used as to provide a continuing material abundance in the lives of a maximum of God's children both in and outside America?

New Knoxville, Ohio

• *The Christian Century,* Chicago, Ill., an undenominational journal of religion, is currently publishing a series of twelve articles on successful American churches. One of the studies made was of the Evangelical and Reformed Church in New Knoxville, Ohio. This is a strong rural church of more than a thousand members located in a village of around 800 souls, the spiritual hub of the community and the surrounding farm neighborhood which reaches out for miles in every direction.

The New Knoxville church was chosen in *The Christian Century's* national poll of ministers as the rural church most worthy of study in the states of Wisconsin, Illinois, Indiana, Michigan, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York and the six states of New England.

The Evangelical and Reformed Church of New Knoxville is literally rooted in the soil. The farmers in this locality have increased the fertility of the soil by draining, contour cultivation and crop rotation. Few farms are rented. Many have been handed down from father to son for more than a century.

"These people hold the Christian ministry in high esteem and expect others to do so." Average attendance at the Sunday school is nearly 700, and almost everybody stays for the church service which follows. "But its greatest source of pride and its highest claim to distinction are those 28 men and 3 women it has sent into the Christian ministry and its 30 daughters who have married ministers or missionaries."

The New Knoxville church pays salaries to its minister, janitor, organist, choir director, to three teachers and to the treasurers of current and benevolent funds. It owns, debt-free, property worth $250,000, and it is hoping to build an additional educational structure. The church and its organizations raised about $38,500 last year.

Because farm income is irregular the church does not use the familiar envelope system. Pledges are made when homes are canvassed and people pay as they can, but all money collected in church offerings goes to benevolences. Dr. D. A. Bode, pastor of the church for nine years, is assisted by his wife in his ministry to the parish. They take an active part in community affairs, and are loved and trusted by everyone in the parish.

The 1950 Convocation

• The seventh National Convocation on the Church in Town and Country will be held this year at Columbia, Missouri, November 7-9.

The Convocation is held annually under the auspices of the Committee on Town and Country, which is constituted jointly by the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

The conference brings together those most interested in the rural church for exchange of ideas on new techniques. They worship together, inspire and educate each other, and make plans and recommendations as they confront the rural community.

Ministers of town and country churches, church administrators, officers of rural community agencies, and all others who are interested in the town and country church are cordially invited to attend this year's Convocation.

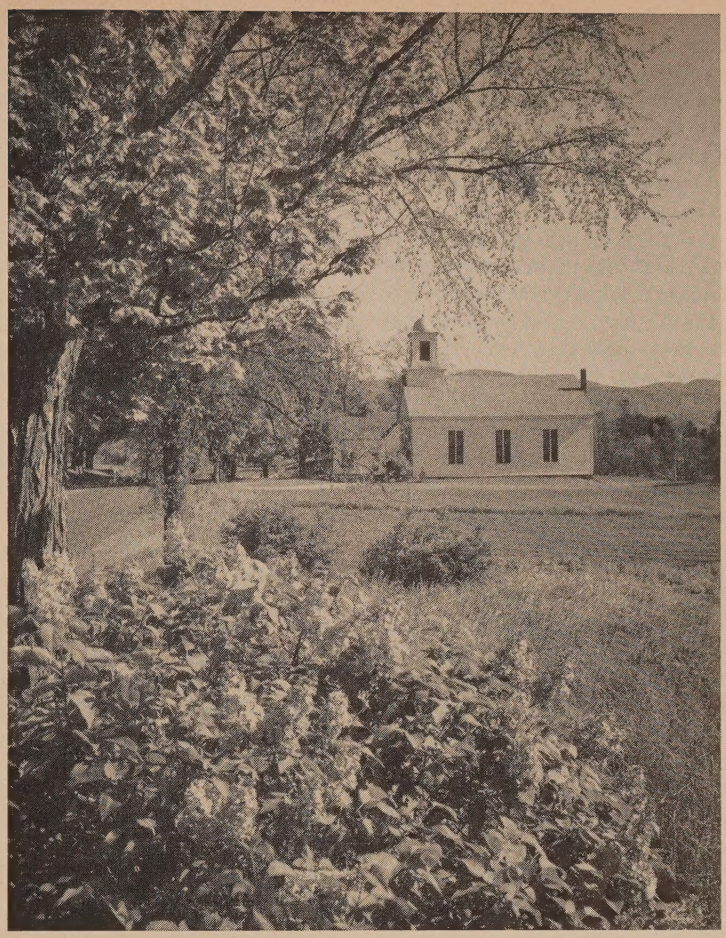
In addition to the general sessions when prominent speakers will be heard, from fifteen to twenty commissions will be held for intensive study on various aspects of the rural church and the rural community.

The program of the 1950 Convocation and detailed information regarding registration and housing will be published in the September issue of TOWN AND COUNTRY CHURCH. Don't miss it! And do plan to come!

Attainment Standards

• The Board of National Missions of the Evangelical and Reformed Church has published a booklet of *Attainment Standards for Town and Country Churches.* This leaflet contains suggestive achievement goals for equipment; administration and program; the pastor; education; spiritual life; and community relations.

Five copies or more may be obtained by any congregation wishing to use them from the Board of National Missions, 1720 Chouteau Avenue, St. Louis 3, Mo.



Piermont, New Hampshire

Winston Pote from A. Devaney, N. Y.

The Rural Problem is the City Mind

• The rural problem is very real with the Church! It is a complex problem with several aspects, all separate and different, but all springing from the same root cause. The rural church is made up of small congregations in isolated farm centers or small towns, so that the first factor is that of insufficient income to support a rector, owing to the smallness of the group. To resolve this problem we lump together two, three, four or more congregations under one rector, who manages to eke out a living from the new combination and becomes a "missionary" by virtue of being a financial dependent. This produces another aspect of the problem, in that the one rector cannot minister to several congregations properly, even though he works continuously and with faith.

A Diagnosis

This gives birth to another rural problem which is shared with the rectors of large city parishes, namely, discontent on the part of the people because they are not looked after as they think they ought to be. This tends to accentuate the problem of the already lean income because people generally give less if they receive less. The relatively small income of the rural rector is no longer augmented by gifts of garden produce, and at the same time his living expenses have increased greatly. This introduces another factor, namely, the competition for better "livings"

which has given birth to that iniquitous idea that a man goes to work in the country only for a short period of time, until he can get a "promotion" to the city.

The total problem depends on the point of view of the person looking at it: city folk have a "rich cousin" view, the rural congregation has a "poor cousin" view and feels incompetent to deal with the situation, except to hope for a good man as rector, one who will stay for a decent length of time. The bishops probably view the problem differently, depending on the status of their respective dioceses, but certainly they must be alarmed, and perhaps heartbroken, because of the checker-board moves they must make continually in order to keep the rural congregations served with the Church's ministrations, however inadequately; while the churchman who believes his vocation to be in the rural church sees the problem closely tied up with our Lord's promise of abundant life, and yet the refusal of the majority of people to accept it. This last, we think, is the *root cause* of the so-called rural problem, and is in reality an urban problem.

The Abundant Life

The abundant life does not consist in possessions, or in security, but in one's way of living. Lack of possessions and lack of security can so affect a person as to make it impossible to live an abundant life, yet it is still true that Christ's abundant life does not depend upon these things for which most people are competing in terms of a death struggle, and in a dog-eat-dog style!

That the rural life is nearer to the abundant life than the urban is the belief of those whose vocation is the rural, their belief being backed by no less a body than the Lambeth Conference of 1948—"Those who live by raising the crops—the most obvious instance of man's cooperation with the Creator—can still understand better than anyone else the religious conception of man's work in the world, in dependence on God, and for the service of His will." Certainly the religious conception of man's work in the world is *not* the amassing of large sums of money, either privately, nationally or in church endowment funds and pension schemes; equally it is *not* the building of larger and larger church buildings, nor the formation of more and more church organizations!

What Is Important?

The "city mind" stresses the importance of large numbers, efficiency, wealth and security, sophistication, grace of manners and knowing the "right" people. On the negative side, the "city mind" regards the rural dweller (i.e., those living on farms or in villages and towns whose predominant influence is the farm) as a "hick" and usually laughs at his slowness and deliberation of manner, affecting an attitude of superiority in everything except farming itself. Within the church the same attitude exists and the tiny church building, and the less smooth way of "performing" the services, and the lack of good music and choirs, are all beloved by the city churchman on a visit to the country in the same way that the so-called peasantry of Quebec is regarded by tourists as "quaint"!

Were one to walk into a large city church and kneel at the altar rail, and later kneel at a small rural altar rail, he would find this main difference—he would not know who knelt next to him on the first occasion, but he would on the second! Not that one person was any better, or worse, than the other—it's just that the hugeness of the city churches negates real fellowship.

Rural Church Is Alive

The rural church is alive and is awake. It is taking to itself subconsciously the role of "trustee" of Christianity and will probably outlive its smarter, richer, more sophisticated city brother. When communism in Russia started to wreck the church it had little difficulty with the city churches, but it *never* broke up the rural churches, which did not have to rely upon buildings and endowments and security in the worldly sense, but relied upon their type of living, which was more abundant.

From a practical, business-like point of view the neglect of rural peoples in terms of education, culture, living facilities, and Christian leadership, is suicidal! The basic industry is agriculture and the most important material possession of mankind is the soil. Education, business, culture and religion, today strongly tend to wean the youth of the country away from rural living. The attraction of city comforts and conveniences and advantages, the lure of higher pay, tempt the young people beyond measure, so that they are being lost to that more abundant life—the rural. The result is that we have poor farming and poorer farmers—a further result is that our land is practically impoverished to the point where it may even be too late to redeem it. Soil erosion and the general rape of the soil by men for profit have taken their toll for centuries and it looks as though we have gone too far. The "city mind" has so concentrated on getting and gaining—it has sought the greater glory of man, and more treasures on earth, rather than the greater glory of God and treasures in heaven—and the rural mind is so rapidly following suit, that it looks as though modern civilization has had its roots cut off.

Tending the Roots

The only solution to the "Rural Problem" is a thorough understanding of the Christian doctrine of man, which declares unequivocally that man's life does not consist in possession of things but in living the Christian way of life. The "city mind" has developed a philosophy which declares, by action as well as words, that man's life *does* consist in his possessions. The contrary is held to be true by those who believe in the rural philosophy of living, to whom the "abundant life" of Jesus is a daily experience. The "rural problem" is in fact not rural at all, but is the "city mind" which at present runs everything, and does not do it very well. God grant that the church may take the lead in this matter and tend her roots well.

—Reprinted from *The Anglican Outlook*

Dedication Litany

To the Glory of God the Father, Christ our Savior and the Holy Spirit

We dedicate this church.

For the worship of God in prayer and praise and for the preaching of the Gospel of Jesus Christ

We dedicate this church.

For the teaching of salvation in all branches of the church school and in all meetings of the young people

We dedicate this church.

For the administering of the ordinances of baptism and the Lord's supper

We dedicate this church.

For a holy place where those who desire may come to be joined together in marriage

We dedicate this church.

For a holy place where parents may bring their little ones for dedication, for Jesus said, "Suffer the little ones to come unto me"

We dedicate this church.

For a holy place to which loved ones may bring those who have entered their heavenly home

We dedicate this church.

For the conversion of sinners, for the guiding of the young, and for the perfecting of the saints

We dedicate this church.

For the spreading of the Gospel of Jesus Christ throughout the world

We dedicate this church.

For the strength needed for the daily living of the Christian life in this community where we live and for the establishing of Christian homes in this community

We dedicate this church.

(Prepared for and used at Dedication of new church building, Baptist Church, Timber Lake, South Dakota, Rev. Jeanie K. Sherman, Pastor)

International Peoples College

• Since the publication of the note on International Peoples College, Elsinore, Denmark, on Page 1 of our March issue, word has come concerning dates of "vacation courses" at this school which emphasizes the methods of the Danish Folk High Schools in an international student body. Students from U.S.A. will be welcome at all sessions, especially those being scheduled for July 31-August 12; August 12-26; and August 26-September 9.

The inclusive costs are $30 for a fortnight of the vacation courses. Lectures are given in English and other languages. Present international issues and problems are stressed, along with history, literature, philosophy, etc. The fellowship at the school is one of the important assets.

Write to Dr. Peter Manniche, International Peoples College, Elsinore, Denmark. Air mail letters are delivered in Europe within two or three days.

Community Dynamics

• The program of community dynamics of Earlham College is described in an issue of the college *Bulletin,* Earlham, Ind. William W. Biddle, who contributed an article on the Farmers Home Administration program in our issue for November 1946 is director of Community Dynamics.

The program was begun in 1947. It was initiated as a college experiment, "to make a liberal arts education more realistic, to give practical expression to and cultivate student idealism, to give the college outreach in service to communities."

"The work is organized around a seminar in community problems. . . . The program undertakes to find opportunity for practical use of undergraduate learning in projects. . . ." Forty-five students participated the second year, and many more volunteered for service activities.

The program has the following "fundamental purposes": "To improve a liberal arts education; to serve community need; to carry on a research in human relations; to aim toward educational integration."

"Save Our Country Church"

"The most important thing in the life and welfare of the rural church is good preaching," said Samuel R. Guard, editor-publisher of the periodical, *Breeder's Gazette,* in an address before the seminarians who were finishing their training for preachers in the Roanridge rural field at Park College, Mo.

The purport of this speech, published in a recent issue of *Breeder's Gazette,* Spencer, Ind., is to the effect that the way to restore the country church is to put good preachers in the pulpits, that people "go to church expectantly, hopefully, eager to hear a good sermon, and go home disappointed."

In order to get competent, consecrated men to accept the responsibility of the rural church and its community, Mr. Guard stressed the need of paying an adequate salary—"at least $2500 a year, with a manse and a garden, maybe a baby farm even"—and suggested that "in addition to the usual type of cash contribution to support a real church with a real preacher. . . . The Lord's Acre plan and a modern development of it which might be called the Lord's Livestock—dedicated ground or animals, both calling for a little dedicated work, too—will give us a well-paid ministry."

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

PACIFIC SCHOOL OF RELIGION

Inter-Group Relations in Rural Areas

• Some objective studies and polls have proven that intolerance is greater out in the countryside than in cities, said Willard Johnson, national program director of the National Conference of Christians and Jews, as he opened a meeting of rural leaders called in Des Moines, Iowa, recently to consider problems of prejudice and discrimination.

Mr. Johnson spoke at an Institute on Intergroup Relations in Rural Life sponsored by the Commission on Community Organizations of the National Conference of Christians and Jews and the Department of Adult Education of the Des Moines Public Schools. Joining him in the all-day meeting were rural leaders from every section of the country.

Dr. Joseph Gittler, professor of sociology at Iowa State College, declared that "the most widespread and difficult types of prejudice to conquer are personal prejudices sheltered within individuals rather than those openly manifested by institutions or groups." He described a general feeling of "againstness" as a dangerous and prevalent type of prejudice.

A feature speaker at the Institute sessions was Dr. Carl C. Taylor, head of the Division of Farm Population and Rural Life of the Department of Agriculture, Washington, D. C. He pointed out that "opinions and notions about the prejudices of farm people range between such extremes as (1) that farmers are very susceptible to prejudices as is evidenced by such things as the spread of the Ku Klux Klan in rural areas and violent farmer uprisings on a number of occasions, to (2) that farmers, because of their inherent conservatism and relative physical isolation, are fairly immune to mass hysteria movements."

Continuing his careful analysis, Dr. Taylor said that personal prejudices rather than the group type were most common in rural areas. This is the result of a relative lack of experience with strange persons and strange situations in rural areas, he said.

"I believe that farm people, because of their need for and practice of making rational, individual decisions in their daily work, can be appealed to on the basis of reason," he concluded. "A detailed study of the resolutions passed by national farm organizations proves to me that the accusation of isolationism is a misinterpretation of provincialism. These resolutions, when dealing with world affairs, are markedly altruistic."

It was recommended that similar institutes be set up in county centers throughout Iowa and that the National Conference of Christians and Jews organize these conferences in other rural centers of the country.

Maine Bulletin Includes Churches

• A new bulletin (No. 391, entitled "Rural Organization in Three Maine Towns) has recently been published by the Maine Agricultural Extension Service, the College of Agriculture of the University of Maine and the United States Department of Agriculture cooperating.

Some twenty-three county and extension agents participated in the field work of this study. The persons largely responsible for the interpretation of the data were Douglas Ensminger, Extension Service, U.S.D.A.; Donald G. Hay, Bureau of Agricultural Economics, U.S.D.A.; Stacy R. Miller, in charge of extension studies in Maine; and Edmund J. Lebrun, rural sociologist, Maine College of Agriculture.

Each of the three towns chosen for this study represented a different type of agriculture and organization: Addison, with a combination of blueberry and general farming and sea trades; Easton, in the heart of the potato farming area; and Turner in a dairy and general farming area.

There were marked differences among the three towns as to distribution of households by occupation. Easton was largely full-time farmers; Addison was heavily part-time farm and rural residents; and Turner had about the same proportion of full-time and part-time farmers.

The three towns were relatively similar in the proportion of their open-country families having access to channels of communication, such as publications and radio. Also, the three towns were very similar in the percentage of families attending and taking active part in informal group activities. More families in Easton belonged to the church and had higher participation scores in church organizations than in the other towns. Easton ranked highest in participation in formal organizations, and was the only town with a recreation association. It also had the highest level of living and education scores.

It was felt by a strong majority of residents in each town that the extension service should provide more help in community problems as well as in individual farm-home problems.

Rural Churches in Kentucky

• Under the auspices of the Kentucky Agricultural Experiment Station of the University of Kentucky (Lexington), Harold F. Kaufman has compiled a booklet bearing the title given above. This study, based on a survey in which several score of church leaders took part, includes some 1,084 churches and 86 less formally organized religious groups in twenty-seven counties.

Two distinct types of churches were revealed in this study, with respect to leadership, program, size, and location. One, having a full-time resident pastor and adequate program; and the other with a part-time minister, no specialized programs except possibly a Sunday school, and no contact with local groups. Intermediate types were represented by county-seat churches and some village churches.

About half of the five hundred ministers reporting for this study devoted full time to the ministry, but many churches were served by student ministers and persons engaged in other occupations. Churches served by the latter were more likely to be in the country, had smaller memberships and less extensive programs than churches served by full-time resident ministers. One-tenth of all churches reported some cooperation with other organizations in the community.

The Wabash Valley

• From *Red Letter Days,* the diary of Alan T. Jones, director of Merom Institute, Merom, Ind., comes the following:

"Hundreds of people are driving out on our bluff to view the flooded Wabash Valley. What do they see? Too much water hurrying to the Gulf of Mexico. Most of it should and could have been kept near the place where it fell, slowly to sink into the earth and maintain falling water tables. Each year Hoosiers are having to dig deeper wells.

"They see muddy water, covering thousands of acres of fertile fields. For a long time floods brought rich deposits of top soil to these bottom lands. Now they are bringing more and more sub-soil and sand. Gullies on farms up-stream are a liability to bottom lands down-stream. A farmer up-stream could not truthfully say to one down-stream: 'Whether I tack down my dirt with cover crops is none of your business.'

"They see a river that links the country to the city. The water that's flooding fields here will soon be flooding the streets of Lawrenceville. Prospering city folks have to remember that farmers also must prosper if they are to do what it takes to conserve soil and water, and farmers don't prosper when, as in Merom now, they receive twenty-six cents a dozen for eggs. Given another depression, farmer led and farmer fed, there will be fewer terraces and stock-ponds built and maintained. There will be bigger and better floods. Maybe city folks in towns below—as they sweat all night sandbagging their levees—will hear the old Wabash say, 'You know, it really wasn't a bargain to give those hicks up-stream twenty-six cents a dozen for eggs.' "

Men of Merom on Their Knees

• We learn through "Red Letter Days," a newsletter from Merom Institute, Merom, Ind., that recently "men of Merom were on their knees in a strange sanctuary, the Institute gymnasium."

"Quakers meet together and yet are alone in silence. Ours was the privacy of noise, as simultaneously more than a dozen men hammered hard to drive nails through tough wood into tough wood turning the gymnasium into a tremendous drum. We were nailing down the new floor donated by friends of the Institute who live in Sullivan County.

"Side by side, working together, were members of the Methodist, Congregational-Christian and Pilgrim Holiness churches. Some of the men seldom attend any church. But all gladly and freely gave their labor to help provide a place where everyone in the community is welcome to play or to watch others play. For a little while at least we had the happiness of sharing in a sort of home-town counterpart of the universal church. We had the benediction of another Carpenter."

The Home of Millet, the Farmer

• Between Paris and Fontainebleau lies the small village of Barbizon, long associated with the art of France. Here stands a little inn, really a remodeled store, where a number of noted painters have lived and worked. A group of modern artists still live and work there.

What interested me most, after noting in what simple, humble and even mean housing great painters can work, was the nearby home of Jean Francois Millet (1814-1875), where another little school of modern artists is active. Millet was the painter who when asked his occupation always answered, "peasant," which in Europe means farmer. Millet lived on a small farm and painted subjects associated with the life of the peasants.

For a long time in his career as a painter, his peasant subjects were not popular, and he parted with several of his masterpieces for relatively small sums of money. Today they are worth fabulous sums.

In the farm house at Barbizon, Millet painted the "Angelus," showing the figures of the man and woman at prayer in the fields, in response to the ringing of the church bell. A lecturer on art in France, in telling about the painting, explained that it was once the general practice for the farmers to bow in prayer in the fields in the way that Millet portrayed them. The people of France were once very religious, he added, leaving with his hearers the impression that they are so no longer.

Other famous pictures painted here were "The Gleaners" and "The Man with the Hoe." There are still gleaners in the grain fields of France, where more intensive methods of conservation are followed than on American farms. "The Man with the Hoe" seems to have been a theme of a number of great men. I am told that Ralph Waldo Emerson had in his "barrel" a manuscript for a lecture on the subject which he delivered many years before Millet painted the picture or Edwin Markham, the American poet, wrote the poem.

The grave of Millet is in the churchyard near Barbizon, close to the edifice that appears in the background of the painting, "The Angelus."

It was good to talk with the several artists who work in the well-maintained home of Millet. They continue to paint peasant subjects, and expressed considerable impatience with the several forms of modern art. They believe that the farm furnishes the artist with endless subjects, and that many people will always be interested in these themes and scenes.

A few of Millet's oil paintings hang on the walls, including one of a meadow which his modern disciples call a masterpiece.

Also gratifying to one pilgrim at least was the fact that Millet's home is now frequently painted. It can be seen from several vantage points, one of which is the garden.

—Benson Y. Landis

Next Issue

• The next issue of TOWN AND COUNTRY CHURCH will be dated September 1950. We publish nine times a year.

Book Reviews

The Christian Religious Education of Older People. By Paul Benjamin Maves. Department of Pastoral Services, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. 1950. $1.00.

This detailed report of a study which the author made of thirteen churches in metropolitan and rural localities, three non-sectarian group programs, and a summer conference for older people, is a companion report to one which was published by Abingdon-Cokesbury Press in 1949, under the title "Older People and the Church," by Dr. Maves and J. Lennart Cedarleaf.

Since older people are becoming increasingly significant from the standpoint of numbers, and social and economic implications make many adjustments necessary for them, the author has prepared this study in the hope that churches will make concerted conscientious efforts to develop Christian education programs that will be more effective in helping older people "to discover a sense of meaningfulness, to accept the losses of aging, and to achieve the compensations of later maturity." This report will prove valuable also to all those who are working in the field of religious education.

The thirteen cases of churches range from a small country church to a large city church, representing a major segment of Protestantism. Most of the studies reveal a neglect of older people, due in part to disinterestedness, to inefficient ministry, to lack of time, energy and help. In all, a need for more group activities and programs for older people is apparent.

The variation in size, wealth, and type of community of the churches studied precludes any one model pattern or program for older people, but the author counsels churches to discover and help their members "understand adequate norms of personality development . . . to find and set forth by every means the goals and values of life and the patterns of living which lead to these goals and conserve these values . . . to provide opportunities for older persons to find in association with one another satisfactions for many of their most basic needs, such as the need to belong, to be valued, and to be encouraged and supported in the dark days of life."

—Ruth B. Robinson

Rural America and the Extension Service. By Edmund de S. Brunner and E. Hein Pao Yang. Teachers College, Columbia University, New York. 1949. $3.00 cloth; $2.80 paper.

This is "a history and critique of the Cooperative Agricultural and Home Economics Extension Service" of the United States, often called the largest agency of adult education in the world. Dr. Brunner of Teachers College has long been a student and interpreter of the Extension Service, and Dr. Yang is a staff member of the Food and Agriculture Organization of the United Nations.

Recently the F.A.O. recommended to all member governments the establishment of national agricultural extension services. This interpretation of the American experience will therefore be of practical value to many other nations.

The people of rural America, including those in the churches, see the extension service in the form of "county agents," who are teachers of adults "out of school," usually in informally organized groups, often as man to man in dairy barns and on corn fields. The extension service distinguished itself by demonstration of methods found good by experience or those discovered by technicians. The service has probably been the main carrier of the findings of the scientists working in the sciences related to agriculture.

Now these teachers use many methods, and they also have many relationships in their counties and communities. One of the issues comes over the extent of responsibility for "organization" of farm people, or for activities called non-economic. The big pressure on extension is for work in production and marketing. "Extension has been a most influential source of rural social change," it is rightly said in this book. But which social changes are good, and how can a governmental agency encourage them? Extension thus finds itself in the midst of democratic ferment and discussion.

—Benson Y. Landis

Scandinavian Adult Education. Edited by Ragnar Lund. Det Danske Forlag, Copenhagen, Denmark. 1949. 12.75 Danish kroner.

This book of adult education in the Scandinavian countries—Denmark, Finland, Norway and Sweden—was prepared for the UNESCO Adult Education Conference, held at Elsinore, Denmark, in June, 1949. It contains, besides historical backgrounds, the present-day educational advantages for adults in these countries.

The section on Danish "fri folkeoplysning" was prepared by Johannes Novrup. The Danish term "fri" implies that pupils seek instruction of their own free will, that it is free of examinations and other tests, and that, as a rule, "the teachers are very freely situated as regards supervision from the State or from local authorities." "Folkeoplysning" corresponds to our English word "enlightenment."

N.F.S. Grundtvig—Danish poet, author, minister of religion and educator of his people—first advanced the folk-school idea in the eighteen-thirties, aiming toward enlightenment on the duties and rights of citizenship. Today, evening schools, continuation boarding schools, university extension courses, as well as folk high-schools, share Denmark's responsibility for free adult-educational work.

Finland's contribution to this book was written by Viljo Kononen. Finnish people's high schools differ from Danish in that they are "mixed schools," where men and women attend the same courses, and more time is devoted to handicraft, home economics and agriculture.

The sections on Norway by Jon Mathisen, and on Sweden by Ragnar Lund and Harry Ohlsson, show that the work of adult education in these countries has made great progress

during recent years, aided by government subsidies.

The Scandinavian countries have learned much from each other and the work of adult education has many common aspects. Organized on similar lines, it is well developed in each country. "The living word" is stressed; character cultivation and fitness for life are the aims of the educators and the countries they represent. —R. B. R.

Forever the Land. Edited and illustrated by Russell and Kate Lord. Harper and Brothers, New York. 1950. $5.00.

This is a country chronicle and anthology. The chronicle has to tell of the first ten years of a good and significant American movement, the Friends of the Land. The men and women who gather as friends of the land care for the earth and feel deeply enough about it to encourage constructive activity. They discuss water and run-off, and the precious resources which belong to all the children of men. This informal movement is one among friendly, democratic people who sense the meaning of the term the holy earth.

Mr. Lord has also produced an anthology of wide range, including poetry that has appeared in modern farm journals. The book closes with a poem entitled "Redemption," written by Mary S. Taylor of Virginia. The closing words of the poem and the book are:

"If these poor fields can turn to green
Love may yet flower in the hearts of men."

Glimpses of other nations are given. There is an account of an outdoor Rogationtide service in England, attended by the Minister of Agriculture. The Lord Bishop of Salisbury, "a magnificent old churchman," blessed the plow. The Duke of Somerset, a vestryman, read a lesson from the Gospel of John 4: 31-38. Then an agricultural extension worker read from Deuteronomy 30: 8-10, and the Minister of Agriculture read from Ezekiel 37: 34-36. Mr. Lord thought there should be more of such worship in the U.S.A., and that we should move out of doors for more of our worship.

—B. Y. L.

Graduate School for Rural Leaders

Oberlin School of Theology is establishing a graduate school for rural leaders, which will be held July 10-28. Three hours credit may be earned by those attending. The Town and Country Department of the Ohio Council of Churches is lending enthusiastic support.

Special all-expense scholarships will be granted to men selected as "Rural Ministers of the Year." The Ohio Farm Bureau Federation and the Farm Bureau insurance companies are the donors. *The Ohio Farmer* (state farm paper) is taking responsibility for publicity in regard to "Rural Ministers of the Year" and is setting up a committee in cooperation with the other agencies involved for the selection of the persons to be honored. One person will be selected to receive these honors from each of the denominations cooperating in this school.

Additional scholarships will be granted by the rural departments of various denominations on the national level, and in the state of Ohio. Tuition scholarships are being granted through Oberlin.

Three rural courses will be given: (1) "An Adequate Program for the Rural Church," by Ralph A. Felton, Department of the Rural Church, Drew University, Madison, New Jersey; (2) "Today's Agriculture," by B. B. Spohn, for many years director of projects and programs of the Extension staff of Ohio State University; and (3) "Basic Values in Rural Living," by Clyde N. Rogers, director of town and country church work for the Ohio Council of Churches. A course in Old Testament will be given by Professor Herbert May of the Oberlin faculty.

The cost of the school will be as follows: Tuition $18.00; Room $15.00; Board (for those staying over week-ends, $42.00; for those returning home for week-ends, $27.00).

For further information write to Dean Leonard A. Stidley, Oberlin Graduate School of Theology, Oberlin, Ohio.

Goats in the Orient

• The interdenominational Heifer Project Committee has on occasions sent numerous goats to countries preferring goats to heifers. About 2,750 goats are going to Okinawa, where over 100,000 goats were destroyed in World War II.

When we were in Lincoln for the National Convocation, we were pleased to hear Dr. Court, the minister of St. Paul Methodist Church, appeal for funds to send three goats to Okinawa. (Fifty dollars buys a goat, provides for the testing, care, feed and transportation to shipside.)

Local churches and individuals may forward contributions through those denominational relief agencies cooperating.

The Heifer Project Committee consists of representatives of the Brethren Service Commission, the Evangelical and Reformed Church, American Baptist Home Mission Society, Mennonite Central Committee, Rural Life Association, Fellowship of Reconciliation, National Catholic Rural Life Conference, the Methodist Committee for Overseas Relief.

The office of the National Heifer Project Committee is at New Windsor, Md.

From Correspondence

"Your articles on Oberlin and Schweitzer in the recent issue of TOWN AND COUNTRY CHURCH were especially welcome. These articles are very interesting. Both Oberlin and Schweitzer are patron saints of mine. The enlarged issue is excellent in all ways. Congratulations!"

—WILLIAM V. DENNIS
Richmond, Va.

"This is just a brief note to tell you how much I appreciated this last month's (March) issue of TOWN AND COUNTRY CHURCH. I have been reading it since its beginning, and I find this issue about the finest. I think it has been growing better each year, and trust this is the trend. I find it a helpful paper in many ways. —J. HENRY ROOD
Groton, N. Y.

School for Rural Leaders at Garrett . . .

• At the Interdenominational School for Rural Leaders, conducted at Garrett Biblical Institute in 1949, sixty students registered from nineteen states and two foreign countries, representing eleven denominational groups. Lowell Hardin, Agricultural Economist from Purdue University in Indiana, taught the course in Agricultural Economics for the Rural Minister; and George W. Hill, Rural Sociologist from the University of Wisconsin, taught the course in Outline of Rural Sociology. Rockwell Smith gave the course in the Program of the Rural Church.

The school has now been in operation for twelve years and some interesting statistics are available. Exactly 900 people have been registered in the school, averaging an enrollment of seventy-five a year. These people have come from 39 states and six foreign countries, and from 29 separately identifiable denominations. More denominations may be represented, as sometimes a general term like Baptist or Lutheran is used by the student, but we are able to identify 29 particular groups.

Groups outside the United States include the United Church of Canada and the United Church of India. Within the United States we run from the Episcopal to the Quakers. Three different Presbyterian denominations have been represented, three Baptist, four Methodist, and six Lutheran. This school has been an ecumenical and cooperative experience.

—*The Rural Church*

The Role of the Rural Church

• Articles featuring the role of the rural minister and the rural church in building and serving the small community have frequently been published in *The Christian Rural Fellowship Bulletin,* 156 Fifth Avenue, New York 10, N. Y.

Recently, an address delivered by C. Morton Hanna before a rural pastors' conference at Mississippi State College was printed. Ways in which "The Church Serves the Community," Dr. Hanna believes, are by making herself "responsible for arousing a Christian concern for known needs . . . by developing a respect for personality . . . by encouraging a spirit of cooperation . . . and by motivating and developing leadership. The church can find herself only by losing herself in service."

A statement by Eugene Smathers, pastor of the Big Lick Community Church, Tenn., concerning "The Function of the Minister in Relation to Rural Culture," was also presented in the *Bulletin* recently. The minister's task has many aspects. Dr. Smathers feels that they are somewhat as follows: In addition to the minister's basic function of being a leader of worship, he should be a builder of Christian fellowship . . . he should help his church to become an agency for integration in the community . . . lead and promote educational activities in the church . . . and by his pastoral ministry "bring his labors more nearly into harmony with his Lord's earthly ministry."

Farm Vacations and Holidays, Inc.

• According to the *Saturday Review of Literature* there is a powerful movement on to "pasteurize the city citizen." It takes the form of Farm Vacations and Holidays, Inc., with headquarters in New York, which acts as agent for families on homesteads who offer farm vacations.

Those spending the holidays on the farm homesteads will come from the hot pavements of Eastern cities. They will eat good home-cooked pies, dive into the old swimmin' hole, fish, drive through the countryside, also sit on the porch and talk.

The plan was organized by William P. Wolfe, a native of Delaware, who has been sending people on vacations to all sorts of places. By 1950, Mr. Wolfe expects to arrange 100,000 farm vacations, and that's more than the number of vacations the fortunate of the United States take in Bermuda alone per year. And, you've guessed it, farm vacations are to cost much less than those in Bermuda.

The address of Farm Vacations is 500 Fifth Ave., New York, N. Y.

Robert Frost Honored Again

• Recently Robert Frost received a gold medal from the Limited Editions Club for his last volume, *Complete Poems,* published by Henry Holt and Company. Mr. Frost spoke at a luncheon in New York and was interviewed by the metropolitan reporters.

Known as a New Englander, Mr. Frost stated that Vermont still does not receive him although he has lived in the state these thirty years. They still ask him where he is from. Seems part of the difficulty is that he was born in San Francisco and another part is that he lived for a spell in New Hampshire. Also, his forebears came from Maine, and he is named Robert Lee Frost.

Years ago I interviewed Robert Frost and published his remarks in *Rural America,* the journal of the American Country Life Association. I'm planning soon to reprint it for this generation of readers of TOWN AND COUNTRY CHURCH.

In that interview he told me how he came to write some of his poems. The "Tuft of Flowers," a poem of brotherhood, was written for a men's club in a church in New Hampshire. As I recall it, the lines about mending the wall were not conceived by the distinguished poet for the advocates of international cooperation—they were simply ruminations on rural experience.

—B. Y. L.

Rural Life Sunday, May 14, 1950

• Rural Life Sunday will again be observed on Rogation Sunday, the fifth after Easter, May 14.

Gaius Glenn Atkins, retired minister of the Congregational-Christian Church and noted writer of devotional literature, has prepared this year's order of service for publication by the Committee on Town and Country. You may secure this order of service through your cooperating home mission board or from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., at five cents each postpaid. Quantities are available at the following rates: 100 copies, $1.00; 250 copies, $2.05; 500 copies, $3.30; 1,000 copies, $6.00—carriage additional.